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Douglas, A. E.

Worship of the Body

1869

The Worship of the Body:

A Ceremonial for the Laity.

ZHB

Mrs. A.E. Douglas

The Worship of the Body:

A

CEREMONIAL FOR THE LAITY.

COMPILED FROM

THE BEST ANGLICAN AUTHORITIES,

AND

ADAPTED TO USE IN THE AMERICAN CHURCH.

By A. E. Douglas.

"And here we offer and present unto Thee, O Lord, ourselves, our souls and Bodies, to be a reasonable, holy and Living Sacrifice unto Thee."

"Worship the Lord in the beauty of holiness."
(1 *Chron.*, *xvi.* 29.)

SECOND EDITION.

New York.
1869.

CHARLES H. CLAYTON & CO.,
Printers and Stationers,
157 Pearl Street, N. Y.

Preface.

WITH devout thankfulness the compiler of this Manual yields to the earnest call for a second edition. Save the alteration of a few phrases and an amplification of some of the instructions, with the correction of a single error in posture, he has nothing to add to, or subtract from, the text of the first issue.

The usages recommended—founded, as they are, upon the custom of the Primitive Church, and maintained through subsequent centuries down to the period of the Continental Reformation, when the fanatic zeal of the multitude plucked up tares and wheat together, and burned both in one fearful conflagration—these usages which, as the exponent of primitive doctrine, the present Catholic Revival aims to restore, are not presented to the consideration of Churchmen for any purpose of argument or controversy with those who disapprove such observances.

Thoroughly Catholic and primitive as they are, they have been collected and disseminated to satisfy a loudly expressed want, which, though abundantly met in England, had as yet been ungratified in America. They are designed for the use and benefit of such as feel the need of a higher and more earnest devotional life, and of those who, in these days of laxity in religious belief and practice, of steady and persistent lapsing into rationalism and infidelity, realize that they need to contend manfully for the preservation of that "Faith once delivered to the Saints," and require the *whole armor* our Holy Church can supply to maintain the contest with success.

Take, therefore, and with devout consciousness avail of the heritage

of Body-worship bequeathed to you by Saints and holy men and the whole congregation of the early Church—the mother of us all; and may the devout, earnest and conscientious use of these means, aid you, dear Catholic Reader, to reach the higher devotional life you long for, and fortify you against the wiles and temptations of this wicked world. Observe them in the solitude of your chamber, at your private devotions, and when they thus become—as they surely will—inexpressibly dear to you, you will be ready to bear like witness to your faith in the congregation; not ostentatiously or conspicuously, but humbly and reverently, and for the satisfaction of your own conscience, and, though in some few instances the practice may subject you to scorn and ridicule, perhaps abuse and reproach, accept this meekly—nay, even thankfully—as a faint shadowing of the martyr's fate, which, in earlier ages, followed similar professions of trust in the Cross of Christ and reverence for the precious Body and Blood of our dear Lord truly present upon His Altar.

Recollect, however, that these privileges are given us for our use and edification, and not to be abused. Use them then devoutly, and as in the Presence of One who knoweth the secret thoughts of the heart, and in Whose pure sight, lip service, without the affections, is an abomination.

Use them freely, as your inward emotion dictates, and thus you will become fully absorbed—body as well as soul—in rendering to your God that complete and comprehensive worship which He of right claims, and which the sincere and loving disciple of our Blessed Lord delights to offer.

The Compiler earnestly begs all those who use this book, not to forget his soul in their prayers, that, whether among the living or the *dead, he may be* found in Christ.

Preface

TO THE FIRST EDITION.

MANY persons are in the habit of attending Churches in which much pains are taken with the Ritual—the clergy and choir being carefully trained to do all things "decently and in order"—and who yet, from ignorance, or want of consideration, never think that *their own* behavior in the House of God should be equally a matter of rule and religious discipline. At other times, Catholic worshippers find themselves in Churches where the error is of defect, and in such cases their own diversities in Ritual observance may seem to others an evidence of laxity in regard for the principles they profess, or an indifference to that spirit of devotion which such observances tend to engender in the worshipper. To meet both these cases the following Rules, drawn from the best writers on Ritual matters—and generally *in the original phraseology*—are suggested by the compiler as an aid toward ensuring uniformity and order in the devotions of the people.

The Worship of the Body.

Bowing to the Altar.

ON entering and on leaving Church it has *always* been the custom to *Bow towards the Altar*, not of course as paying any worship towards it, but both because it is God's Throne and as an act of Adoration to Him.*

If you should by any chance have to enter or leave Church, or to pass before the Altar *after the Prayer of Consecration*, then you should "*genuflect*" (*i. e.* kneel upon one knee) in adoration of Him Who veiled His Godhead under the mean form of a little Infant when the wise men knelt and worshipped Him, and Who now veils both His Godhead and Manhood under the mean and common forms of bread and wine in the Sacrament of the Holy Eucharist.

In making your reverence let it be always *towards* the Altar (*i. e.* facing it). Your obeisance should be an inclination of the body, and

* Thus the Jews worshipped "towards the temple:" and the Psalmist says, "I will fall down before His footstool, for He is holy." (Psalm xcix. 5.) So Christians worship towards the Holy Altar and bow down before it, taking *that* at all times for a visible symbol of His presence which is the appointed place of His actual presence in the Holy Communion.

not of the head only. If made as you pass the Altar (whether you are so doing in the Chancel or Nave) pause a moment, face it, and bend in devout consciousness of the act. The FIRST RULE then is, *whenever* you enter a Church, bow towards the Altar on passing it, and also before entering or on leaving your pew. Should the Blessed Sacrament be upon the Altar at the time, genuflect.

Should you during Service or at any other time have occasion to approach the Altar, make your reverence at the point you reach nearest to it, and before doing any other act for which you have so approached; the act completed, again bow and retire.

Prayer before and after Service.

RECOLLECT when you enter a Church that it is solemnly dedicated to the service of Almighty God; that He has promised to be with even two or three who meet together in His name; that you are about to make to Him an offering of Prayer and Thanksgiving, and that, to be acceptable, it must be as worthy of His Glory and His Majesty as it is in your power to make it. Leave for the outer world, therefore, the thoughts that belong to *it*—whether of business or pleasure—and on passing the threshold, give yourself up to an earnest consciousness of the solemnity of the duty you have undertaken. As you enter the aisle, devote body and soul to this duty by devoutly making the sign of the Cross, and having made your obeisance before entering your pew you will then kneel down in your place, and again making the sign of the Cross, say a private prayer commending the service you are about to engage in to God. No doubt you will have some form of your own for doing this. If not, the following will be of use to you.

"*O Lord, open Thou my* mouth that I may bless Thy Holy Name;

cleanse my heart also from all vain, perverse and wandering thoughts; enlighten my understanding; kindle my affections that I may pray to Thee, and offer up my praises with attention and devotion, and so may be meet to be heard before the Presence of Thy Divine Majesty; through Jesus Christ our Lord. Amen."

On resuming your seat give up your whole mind to devout reading and meditation, remembering in Whose Presence you are, and the solemn duty before you. Avoid talking or recognition of friends. Rise on entrance of Clergy, and kneel again after they have taken their places in the chancel. At the second kneeling you might pray for the clergy and choir, or offer your service to your Lord in union with the prayers and praise which He offered when on earth; thus:

"Bless, O Lord, these Thy clergy and this Thy choir, that they may worthily sing Thy praises to the glory of Thy great name. Amen." Or thus:—"O Lord, in union with that Divine intention with which Thou Thyself when upon earth didst sing praises to God, do I now offer this service to Thee."

Before the Sermon, remain standing till the Priest has taken his place in the pulpit, and if it is the use of the Priest, make with him the Sign of the Cross at the Invocation of the Holy Trinity. When the sermon is finished, rise at the Ascription of Praise to the Holy Trinity, bowing reverently till it is completed, and remain standing whilst the Priest resumes his place in the chancel and reads the first sentence of the Offertory, and again rise when the Priest presents the alms before the Altar. Should there be no Offertory resume your seat after he has reached his stall. After the Blessing you may say the following prayer:

"Accept, most merciful Father, this my duty and service; whatsoever has been offered aright, graciously regard; wherein I have been negligent or careless, mercifully pardon, and supply my defects by the merits of Thine only begotten Son, Jesus Christ: Who liveth and reigneth with Thee and the Holy Spirit, God, for ever and ever. Amen."

in the merits of your crucified Lord, but it is also a beautiful symbol of your faith in the Blessed Trinity.

Very likely the above use of the Sign of the Cross—which you should make soberly and discreetly, neither slurring it over as if you were ashamed of the Sign of the Son of Man, nor doing it so as to attract attention—will suffice to satisfy your devotion. If so, do not attempt to make it oftener. If, however, you feel your pious feelings so stirred up by it, that you judge a more frequent use of it a real aid to your devotion, the times at which Catholic custom sanctions its use by the laity in Divine Service, are these, viz., On entering the aisle; on kneeling after taking your place; at the last clause of the *Absolution*, to signify a personal application of the same. Again, at the last clause of the Lord's Prayer and Creed, in token both that you look for "deliverance from evil" and for the gift of "life everlasting" alone through the merits of Christ's Cross and Passion, and that all your faith (of which the Creed is your formal profession before God) flows from, and your prayers (of which the Lord's Prayer is a kind of epitome) are grounded on, that Cross and Passion.

At the "Grace of our Lord," and, in other benedictions and invocations, at the names of the Three Persons of the Ever Blessed Trinity.

Lastly in the Holy Communion, in addition to the Lord's Prayer, Creed and Blessing (as before said), at the mention by the Priest of "the Holy Gospel," &c.; at the end of the "Gloria in Excelsis"—at the words "in the glory of God the Father,"—both because the Holy Trinity is therein mentioned, and because the endless praise of Heaven (of which this triumphant hymn is the type) can only be shared in through the atoning Blood of Christ shed for us on the Cross; at the end of the Sanctus for the same reason; also before and after communicating, as commending afresh so great an act, begun and ended, to God.

At all or any of these places, you can make the Sign of the Cross, as your devotion prompts.

Bowing during Service.

YOU should bow at the Name of Jesus *whenever* it occurs in the course of Divine Service,—whether you are kneeling, standing, or sitting,—in devout adoration of that Name, at which, as St. Paul says, "every knee shall bow, of things in Heaven and things on Earth;" also at the first verse of each *Gloria Patri*, in worship of the Holy Trinity to Whom glory is therein ascribed.

In the *Te Deum* at the verse "Holy, Holy, Holy, Lord God of Sabaoth!" in worship of the Blessed Trinity; at the verse "When Thou tookest upon Thee to deliver man," in token of and in reverence of our Lord's coming down to take our nature; and at the verse "We therefore pray Thee help Thy servants," both because you here begin to pray to God, and also in reverence of that most Precious Blood which was the purchase of your ransom.

In the *Magnificat* (whenever it may be sung or said) at the words "and Holy is His Name," in devout reverence of the great and incommunicable Name of God.

In the *Apostles'* and *Nicene Creeds* bow reverently and humbly at the Holy Name of Jesus; also at the words "And was made man;"* at the word "worshipped" in the clause "Who with the Father and the Son together is worshipped and glorified," in adoration of Him Whom you affirm to be equally worthy of it with the other Persons of the Blessed Trinity—a custom probably dating from the time of those heretics who denied that the Holy Ghost was an object of Divine worship. At the "Glory be to Thee, O Lord," before the Gospel.

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* It is also a Catholic custom (though not at the present juncture insisted on) to *genuflect* at the words "And was Incarnate," &c., rising again at the words "And was crucified," &c. It seems but fitting that in so solemn an avowal of our belief, *the great* central fact of the Incarnation should, especially in these heretical times, *be marked by a peculiar* and significant reverence.

Lastly you bow lowly at the "Holy, Holy, Holy" of the *Sanctus* in worship of the Holy Trinity, Whose praises, in union with the whole Court of Heaven, you then sing; and at the words of Consecration "*This is* My Body," "*This is* My Blood," in deepest worship of Him Who, by virtue of the consecration then effected, is verily and indeed present under the forms of Bread and Wine.* In the *Gloria in Excelsis* bow reverently at the words "We worship Thee;" again at the Holy Name; again at "receive our prayer;" and at the words "Thou only, O Christ," &c., to the close, making the Sign of the Cross (as before said) at the last clause.

Kneeling, Standing, &c.

UNLESS prevented by ill health or bodily infirmity, you should be most careful to obey the Church's injunctions, as set forth in her rubics, as to kneeling, standing and the like. Kneeling is the appointed attitude of prayer, standing of praise, sitting of instruction: therefore the Church directs us to *kneel* when praying to Almighty God, to *stand* when singing His praises, and to *sit* when listening to the lessons or sermon.

The directions, however, are not so full in this respect in the Communion Service as in the order of Morning and Evening Prayer; and this not by an oversight, but of design, the Church being unwilling to hamper the devotions of her children at such a solemn time, by too strict a rule of uniformity. The best rule is, at a Low Celebration, to kneel *throughout*, except at the Gospel, when all should *stand* in reverence for the "good tidings of salvation," and at the Gloria in Excelsis,

* The Canon Law of the Church of England, in common with that of the rest of Western Christendom, requires a bell to be rung at these times to stir up the devotion and concentrate the attention of the people.

or the Hymn used in its stead. At a solemn or High Celebration, when the Service is longer, you may *sit* at the Epistle, and *stand* at the Gloria in Excelsis, as well as at the Gospel and Creed. After the consecration and during the hymn you should kneel, and, if fatigued, stand, facing the Altar, but *not sit.*

In kneeling, you should kneel *upright*, not resting against the seat behind; in standing, you should avoid resting on one leg; and in sitting, you should neither loll back nor cross your legs. Greater latitude, however, in this respect is allowable in the Sermon than during the Service. In kneeling, standing, and sitting, you should face the Altar straight, not kneeling, standing, or sitting sideways.

Those who from infirmity sit during the Psalms, should if possible stand at the Glorias.

Occupants of seats arranged longitudinally should face the East at the Glorias and Creeds. At the Gospel all should face the reader. After the consecration they should face the Altar.

Of Interrupting the Service,

WITHOUT NECESSITY.

THERE should be no walking about during Service so as to cause any break in the same, or to distract the attention of the worshippers. Persons *obliged* to withdraw in the course of any Service will be careful to do so as noiselessly and reverently as possible. The withdrawal of large masses of people on Sunday morning after the Sermon, or Prayer for the Church Militant, is an utterly unauthorized custom, and one condemned by a Council of the Church, the moment it made its appearance, upwards of thirteen hundred years *ago.*

If you have been to an early Communion Service, you may withdraw either at the end of Matins, or at the end of the Litany; and you may *enter* either at the beginning of Matins, or of the Litany, or of the Communion Service, as you see fit. These Services should be held at separate hours, or have a break between them, during which the bell rings as for a distinct Service.

If the clergyman persists in stringing them together, the responsibility of any interruption by the entrance or exit of the people rests with him.* You should on no account therefore leave the Church till the end of the *whole* Service. If you have not been to an early celebration of the Holy Communion, you are *bound* to stay for your soul's sake, for God has told us that He will severely punish those that rob Him of the worship due to Him, that refuse to hear and submit to the ordinances of His Church. If you *have* been to an early celebration, there is no reason why you should not stay again (though of course not to communicate a second time): and if you cannot do this, it is better to withdraw after the ordinary Morning Service, rather than interrupt the devotions of your fellow-worshippers by withdrawing in the middle of the Church's most solemn Service.†

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* The Church from the very beginning of Christianity has always required all her baptised children to be present at the Holy Communion *every Sunday*, unless hindered by sickness or other just causes, such as having to attend the sick, &c. In the very early ages of fervor every one *communicated* every Sunday; but this had before very long to be given up, and the people were left free to choose how often they were to communicate, but they were still required to assist in the prayers and oblations of the Holy Eucharist. This is still the law of the Anglican Church, which requires the people to "communicate three times in the year at least," but nowhere tells them to go out of the Church at Communion time, till the Priest "lets them depart" with the Blessing.

† Bear in mind that in assisting at a Celebration of the Holy Communion only those who design "to receive" should say the "Confession." The whole time may be profitably occupied in appropriate private devotion, marking with due reverence the solemn moment of Consecration.

RULES

FOR THE

Guidance of Communicants.

AT the Prayer of Consecration commences the most solemn part of the Office. Up to this point Christ is not objectively present, but at the words "THIS IS MY BODY"—"THIS IS MY BLOOD" Christ is really present upon the Altar, under the form of Bread and Wine. Then the Faithful should bow in reverent adoration before their Lord. To sit (except in case of sickness) is a sin. Remember we are then in the immediate Presence of our Lord, as truly present as He is in Heaven, only that *there* He will be seen without the Sacramental Veil.

The following is the order in which the Faithful are to receive the most Blessed Sacrament.

1. THE CELEBRANT.
2. THE BISHOPS, PRIESTS AND DEACONS.
3. THE CHOIR.
4. THE RELIGIOUS.
5. MEN.
6. WOMEN.

In going up to Communion *genuflect* as you reach the level of the Chancel. If then the rail is full, *kneel* on the floor till there is a vacant place. It is unseemly to *stand* in the presence of the King of Kings in His Sacrament. On taking your place at the rail *kneel* on the appointed step or cushion, and upright.*

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* Some persons, out of a fancied reverence, kneel below the step, and with their heads bent nearly to the ground. This is in reality the grossest *irreverence*, for it *compels the priest* to stoop down to your level, and runs great risk of the Blessed *Sacrament falling to the ground.*

Receive the Lord's Body upon the palm of your right hand* crossed over your left so as to make a kind of throne for it, and so reverently raise it to your mouth. Be careful to examine your hand lest any fragment remain therein, in which case you must take it up with your tongue, since every particle contains equally the whole Body of your Lord, and, as St. Cyril says, "How carefully oughtest thou to observe that not a crumb falls from thee of that which is more precious than gold and precious stones."

On receiving the Lord's Blood, take the chalice from the Priest in both hands and raise it reverently to your lips. The priest will in all probability still retain his hold of it, but it is almost impossible for him to communicate you, unless you guide it with your hands also. As he announces the Gift to you of your Lord's Blessed Body and Blood, bow in devout and thankful adoration, saying "Amen" at the close of the first portion of each sentence.

After Communion, rise, with the others, from the step or cushion, genuflect toward the Altar before reaching the chancel step, and with palms reverently joined, return at once to your seat so as not to hinder the approach of other communicants.† Having returned, give as much time as you can to thanksgiving, speaking to Christ in your heart.

Stand as the procession or clergy leave the Altar, then kneel again for private devotion. Never think of leaving the Church before the clergy have passed into the Sacristy, and then go gravely and quietly to your homes, mindful of the precious Gifts it has been your great privilege to receive.

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* Our Rubric requires that the priest deliver It "into the hands," not "fingers."

† In the case of very few communicants and when otherwise it is possible, without disturbing others in their approach to the rail, it is a more devout custom to retire *facing the Altar*, at least till you reach the chancel step. It is great irreverence to wipe the lips with the pocket-handkerchief after partaking of the Precious Blood of the Chalice.

THERE are some matters in connection with Holy Communion which perhaps do not strictly fall under the head of ceremonial, but on which a few words ought to be said. St. Paul tells us that we ought to examine ourselves, and so to eat of that Bread and to drink of that Cup. And the Church adds, that, when that examination shows us any thing whereof our conscience tells us that we ought to seek sacramental absolution, we are bound to do so before communicating, if it is possible. Sins of this kind are called *mortal sins*, and are such as are done with wilfulness and deliberation, preferring our own sinful pleasure to the will of Almighty God.

Another rule which has been observed by the whole Church of God from the earliest ages is that of communicating *fasting*. The Blessed Sacrament should *be absolutely the first food or drink we have tasted since the previous midnight.*

To go to Communion, then, without a careful preparation, because it is a Feast-day, or because those around you do so, and perhaps with no previous intention of doing so; or to go late in the day and unfasting, when by a little exertion and self-denial you might have communicated early and fasting, or perhaps might even have fasted until noon, is a very grievous fault. Yet it is to be feared that, from want of due consideration, many err in both these particulars.

It is to be noticed also that the words in the prayer of Invocation "*all* Thy *whole* Church" are not, as some may have thought, a needless repetition, but intend to convey the truth that the Sacrifice of the Eucharist is available for the Church Militant and the Church Triumphant; because the Church on earth is not the "*whole* Church," unless united with the Church in Paradise. Note also that the Sacrifice of the Altar does not benefit the departed, by transporting them from the Place of Condemnation to that of Glory, but by procuring an *increase of glory* for the Faithful departed, by pleading the all-prevailing *Sacrifice of the Body* and Blood of Christ.

Lastly, we must remember, that we do not love or practise Ritual for Ritual's sake, but simply as an *exponent of Doctrine*, and that we may with Body as well as Soul "worship the Lord in the beauty of holiness." If mistaken legislators deprive us of all decent Ritual, yet there remains still *the Treasure*, the Real Objective Presence of our dear Lord in the Holy Eucharist. That is our Prize, and It is divinely far beyond the reach of Cæsar, or the legislative powers of men.

AD MAJOREM DEI GLORIAM.

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